

THE CHRISTIAN

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INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



THE CONQUEST OF INNER SPACE—Lloyd V. Channels

Held in God's Hand

by Arjan Nanda

Pastor, Christian Church
Balangir, Orissa, India

A Faith to Live by

The following story and its application were told by Pastor Arjan Nanda in a recent sermon in the Balangir Church. Although I am rephrasing and retelling it from hearing him preach it in Oriya, I feel that the title should bear his name. The story and application remain his.—Lew Davis, Missionary to India

A FATHER and his two young sons were taking a walk along a rather narrow and rough road. Because of the difficulty in walking, the younger of the two boys said, "Father, will you please hold my hand?" And so the father took the small hand in his.

Then the father asked the older son if he also wished that he hold his hand. But the older son replied, "No, Father, I don't want you to hold my hand, but I will hold your hand." And though the father told the older son that it would be better if he held the boy's hand, the older son insisted that he hold the father's hand. And so the three of them walked along the road, the father's hand firmly holding the younger son's hand, while the older son lightly held to the father's hand.

Suddenly a Jeep came along the road, and they all had to move quickly out of the way. As they hurried to the side of the road, the father's hand was holding to the hand of the younger son. But in the excitement the older son turned loose of the father's hand and began running to the roadside. Just as he reached the side of the road, he stumbled and fell, landing on some large stones near the edge of the road and breaking his arm.

In the moment of danger the father was holding the younger son's hand, but because the older son would not let his father hold his hand, but rather insisted that he himself would hold to the father's hand, in the moment of danger he had let go of that hand and was injured.

In Jeremiah 18:6 God says, "... so are you in my hand, O house of Israel." The question for us is: Are we being held in the hand of God, or are we trying to hold God in our hand? If temptations come and God is holding our hand, He helps us to come through safely. But if temptations come and we are trying to hold God's hand, the danger is always present that we will turn loose of His hand and fall into Satan's grasp.

Only by complete surrender to God do we fully place ourselves into God's hands. Partial surrender is an attempt only to hold God's hand, usually according to our own convenience. But our spiritual safety lies in our complete surrender to God, letting Him hold our hand firmly in His and living close to Him.

PRAYER: *Heavenly Father, we give our lives into Thy hand that in our weaknesses we may draw on Thy strength, in our fears and worries we may draw on Thy faith, and in our loneliness we may draw on Thy love and ever-abiding Presence, through Jesus Christ our Lord. AMEN.*

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Girl Scouts' Birthday



COVER This week, March 6-12, the Girl Scouts of the U. S. A. are celebrating their 48th birthday, which actually is on Saturday, March 12. So we thus honor the Girl Scouts as our cover girls for this week. See the editorial on page six.

CHANGING YOUR ADDRESS?

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Do We Sell Our Souls to the Group? It is Time to Resist the Benevolent Tyranny of "The Organization"

The Conquest

WITHIN the past two years almost everyone, from the top level scientists and statesmen to the writers of our comic strips, has become concerned for the conquest of outer space.

I have no desire to discount the interest or importance of this area of our human endeavor, but I do believe that the conquest of *inner space* is of infinitely greater consequence to us. The control of inner space is the proper and essential business of religion, and of education.

Now what do I mean by *inner space*? I am talking about that space within a person which constitutes his real self . . . what religion calls his *soul* . . . what psychology calls his *ego*. It is the part of a person which says "*I*" . . . the part which constitutes his identity as a person. For each of us it is the "holy of holies," the inner citadel of our existence.

By the conquest of inner space I mean—*how can we preserve our identity, our integrity, our freedom and dignity as persons?* In religious language, how can a man save his soul?

The conquest of inner space is not a matter of walking into unoccupied territory, which no one else wants. Quite the contrary, every man's mind and soul is the object of many intensive campaigns which seek to control it for their own purposes. For many of us the task is to win back territory which has already been lost to the invader.

A recent movie was called "The Incredible Shrinking Man." It told of a man who kept getting smaller and smaller, until finally he was so small that a spider could effectively challenge him to a duel. This is a picture of many modern men—the sphere of their selfhood has kept shrinking

until there is very little left which is not controlled, used, and directed by powers from outside.

As illustrations of the sort of enemy we contend with there are two books which have had wide attention: William Whyte's *Organization Man*, and Vance Packard's *Hidden Persuaders*. These books are profoundly disturbing and frightening in what they reveal about us. Each describes forces which are so effective in their control of inner space that many people literally cannot call their souls their own. They are possessed, occupied.

The *organization man* is the man who belongs to the organization, which may be a corporation, a business, a government, a labor union, a scientific team, a school system, a church. His chief aspiration is to merge his identity with the organization—to be a good member of the team.

He is other-directed, and believes fervently that this is good and right. He feels guilty when he deviates or dissents from organization policy and procedure. He believes that the group is the real source of creative power—witness the rise of group dynamics, the brain-storm session, the endless meetings of committees.

The organization man does not cherish the idea that he controls his own destiny—the very idea is distasteful to him. He is quite willing to submit to the benevolent tyranny of the organization—benevolent, but still a *tyranny*.

In urging the organization man to fight for his soul, William Whyte is not speaking as an iconoclast, or as a reactionary. He is one of that diminishing number in our world who feel that the purpose of society is to foster the growth of the individual person, in freedom, in dignity, in responsible living. The organization man must fight because the demands for his surrender are constant and powerful, and the more the organiza-

This article is an adaptation of an address by Mr. Channels which was delivered to the graduating class of the Flint Junior College in June, 1958. Mr. Channels is pastor of First Christian Church, Danville, Kentucky.

tion does for him the more difficult it will be for him to resist its control.

Along this line Arthur Schlesinger of Harvard writes: "the greatest threat to American liberty comes not from outer coercion but from inner weakness . . . our danger is less from people who do not want others to be free than from people who do not want to be free themselves . . . we must resist the tendency to turn America into one great and genuinely benevolent company town . . . we must oppose the drift into a homogenized society." (Sat. Rev. Lit. 6/8/57.)

The Hidden Persuaders is an equally frightening book. It describes the increasing use of the psychological and social sciences, of their insights into human nature, not only to understand and to help people, but to persuade them, to control them, to manipulate them.

Packard tells how our deepest desires, needs, and drives are probed and studied to find our points of vulnerability. Once these points of vulnerability are discovered, appropriate psychological hooks are fashioned and placed within the merchandising sea to hook the prospective customer.

The hidden persuader not only persuades us to buy a certain brand of cereal rather than some other, he also persuades us to buy many things which we don't need and can't afford, he tells us how to think, how to feel, whom to vote for.

Packard concludes his book—"the most serious offense of the depth manipulators is that they try to invade the privacy of our minds. It is this right to privacy in our minds that I believe we must strive to protect."

The threats to our selfhood do not all come from outside. In many cases the control of our inner space has been lost by default—because we are too intellectually and spiritually lazy to do anything with it. We are greatly disturbed this year because some five or six million people are unemployed—economically unemployed. But that number is dwarfed by the millions who are intellectually and spiritually unemployed, whose minds and souls are uninhabited wastelands.

Judging by previous surveys of what happens to college graduates one, two, five years after graduation, many of you will soon become members of this army of the intellectually idle. You will be quite content to let others do your thinking for you, to read only what agrees with your prejudices or amuses you. You will not be too much disturbed by the big problems of our century because your own little problems will loom so large on your horizon.

You do not yet feel the full pressure which the world can put on a man's soul; you have only begun to feel the force of its demand that you conform. But you will feel it. No one escapes it. You have a major job on your hands if you plan to retain control of your own inner space—the *inner citadel of your existence as a person*.

Let me suggest two or three of the weapons you will need. In order to maintain our dignity and integrity as persons, or to save our souls from complete conquest and control from outside, we shall need to give a proper answer to the age-old question—*What is man?*

Man has not ceased to ask that question since he began to ask questions at all. One of the Psalms in the Old Testament put it into words which were addressed to God—"What is man that thou art mindful of him?" The question itself, and a certain answer to it, run through the entire history of the Jewish and Christian people.

It is a major question for philosophy as well as religion. Socrates said that the first law of knowledge is to *know thyself*. Know who you are, know what you are. These questions are of infinitely greater consequence to us than the structure of the atom, or the conquest of outer space.

Every political system, every economic system, every religion, every philosophy, every educational program, is based upon some answer to these questions. "What is man?" is the ultimate question behind the desperate struggles of our time. Ideologies are really anthropologies—communism and democracy are opposing views of the nature and

(Continued on page 26.)

by Lloyd V. Channels

of Inner Space

Editorials

"Do the Works"

EVER since churchmen have tried to systematize the teachings of the New Testament they have considered the relation between the grace of God and the works that men do. As we begin a concerted emphasis on evangelism which will take us through the Easter season, we may well consider the subject ourselves.

In the instructions to be written to the angels of the seven churches of Asia, the church at Ephesus is told to "do the works you did at first" (Revelation 2:5). Our attention was drawn to the verse in reading the suggested sermon themes by Orval Holt, Tom Underwood and Thomas W. Toler contained in the excellent evangelism material prepared by Donald Salmon and his department.

What we have to say will not repeat anything they have said, and of course it is not inferred that the above writers would necessarily draw the same conclusions from this text.

Let it be said clearly that we do not believe the scriptures teach that we merit the blessings of God because we do good works. The Roman Catholic church does teach that merit can be piled up through a variety of works. These include not only the ordinary good deeds that one should do for his fellow man, but also prayers and pilgrimages, according to this teaching.

We would say that the works should be the normal result of the action of the grace of God in the life of a Christian. What else can we do save to translate the gift of God into service to others.

What does this have to do with the church at Ephesus? Well, they were commended for "enduring" and for "testing" the false prophets, but they were criticized because they had "abandoned the love" which they had at first.

They were charged: "Remember then from what you have fallen and do the works which you did at first."

It is a mark of the Christian to endure persecution and Christians need to be on their guard against those who claim their teaching is "gospel."

But these marks are no substitute for good works.

What does all this have to do with us? And with evangelism? What better works could be conceived than confronting the non-

Christian world with the love of Christ? And what better time is there for such work than the period leading up to the celebration of the resurrection?

The Church of Christ and the faith and grace which have been received through it mean more to the Christian than he sometimes remembers. It is so easy to take these great gifts for granted, as if we deserved them.

If you have "fallen" like those in Ephesus, now is the time to "repent" and "do the works." You do not owe God anything for what he has done for you. His grace is unmerited but it is freely bestowed, freely given. However, your words, deeds, and "works" which will bring your fellow man face to face with God for a decision are the finest tokens of thanksgiving and remembrance.

Girls Are Scouts, Too

RECENTLY, we carried a cover picture of a Boy Scout, and this was the second year in succession that we had done so. It's high time we gave recognition to the Girl Scouts!

Like the Boy Scouts of America, the program for girls is divided into age-level groups. We have a Brownie, a Scout and a leader portrayed on the cover. There is also a senior program.

Some years ago, we had the pleasure of seeing the beautiful southern mansion in Savannah, Georgia, which had been the home of Mrs. Juliette Low, founder of the Girl Scouts. She had been a friend of Lord Baden-Powell, founder of the Boy Scout movement, and she modeled the first girl scout troop after the Girl Guides—the sister organization of the Boy Scouts in England.

By whatever name, this program of citizenship, skills, recreation and friendship extends around the world. Readers of this international weekly will be familiar with it under a variety of names and uniforms.

Youth is all too short. Thanks to people like Mrs. Low and her successors, girls have a chance at some of the finest things in youthful days. We do well to support them.

Since so many personal friends have chided the editor for his lifelong interest in the Boy Scouts without contributing sons to its membership, may we boast of our Brownies and Girl Scouts?

if the need.

As a Christian you are
to worship God in your daily
living. "You shall not take the name
of the Lord your God in vain."
Apparently, a member
has not read the tenth
commandment. He has never
known the meaning of the
name of God. That
is not in keeping with the high
place of the church.

We can also
sing the highest an
them of a
sings or fe
to worship
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commandment

Progress in Protestant Printing

by Frances Dunlap Heron

MY FRESH red jacket covered me with protective pride. Everything about me was brand new but designed not to go out of style quickly. It was exciting to be standing so upright, unsmudged and unwrinkled, awaiting adventure.

Somewhere I would join a band of happy boys and girls, eager to share in the activities into which I would lead them. They were certain to like me. For hadn't I been carefully planned for, watched over step by step as I grew, and checked by specialists? They said I was all-round good!

There—a woman with vigorous hands was picking me up. Too vigorous, the way she bent my back. And then, somehow, I could feel her hesitate as though something about me wasn't suiting her.

"Clerk," she called out, "how does it happen that this weekday church school textbook doesn't have our denominational publisher's name on it?"

The clerk hurried to my rescue. "See that name—*Cooperative Publication Association*? Our denomination is a member of it, along with many others. They go together to prepare certain educational materials that all can use. We *did* have a hand in publishing this book."

If the hasty customer had turned to my flyleaf, she could have read the explanation that the Cooperative Publication Association prints in each of its books. We're not trying to fool anybody. The editors and publishers simply believe they can

produce better books when they pool their resources and efforts. We interdenominational texts like to think we strengthen Protestant Christianity.

"Someone," sighed the clerk as she replaced me on the shelf, "should write a story that would tell every family in our church—this is *your* book" . . .

Here is that story.

The red-covered manual could indeed be one of the cooperative weekday church school texts that lead thousands of pupils into new understanding of the meaning and the challenge of the Bible and of their Protestant Christian heritage. Whatever twelve-year-old Mary's church may be, these basic teachings are the same for her as for her friends of other denominations.

How Church Bodies Find Strength in Unity Through the Cooperative Publication Association

Once a week Mary and her seventh-grade classmates, as well as a host of other young Americans from grades one through twelve, go from public school to a neighboring church for this religious instruction. Study courses, with texts for both teachers and students, cover the Bible, the church, Christian living, and God's world. They add the

Frances Dunlap Heron, well known among Disciples as a writer, is author of HERE COMES ELIJAH, published last year by Bethany Press. A graduate of the University of Missouri School of Journalism, Mrs. Heron was at one time assistant editor of FRONT RANK and once edited a family page for THE CHRISTIAN-EVANGELIST many years before the two periodicals were merged.

LILY-OF-THE-VALLEY

by Ida Elaine James

When you have blossomed chastely,
Clad in spotless white,
Then you hide your face demurely
From marauders through the night.

Asking little, gently hidden,
Downward hung, like a church bell
In a dim, sequestered cloister,
You have messages to tell.

Where evening's hushed communion
Breathes delight for us to share
Let me join you, tender flower,
Luminous in prayer.

"plus" to Sunday morning and vacation sessions.

Likewise, other members of Mary's family, knowingly or not, are affected by the Cooperative Publication Association (CPA). Her nine-year-old brother Bob is one of the multitude of boys and girls, kindergarten through junior high, whose summertime lives are filled with enlarged insights into Christian discipleship through vacation church school. For these vacation sessions, cooperative texts, already projected around yearly themes through 1964, are issued by CPA.

Brother Tom, high school junior, finds religion easiest to understand in the lakeside surroundings of summer youth conference. The guidance manual for camp leaders and the discussion guides for students have grown out of cooperative interdenominational planning and publishing.

Naturally the mother of Bob, Mary, and Tom learns a lot from them! When she agrees to teach kindergartners at Sunday church school, however, she feels that she needs to know more about the how and what of imparting religious principles to five-year-olds. With neighbors of other churches she enrolls in a six-night community leadership education school. Their textbooks, full of explicit aids for workers, were produced cooperatively.

And Father? As adviser to a Sunday evening church group for older youth and young adults, he finds in the "Faith for Life" series basic program material. CPA issues certain elective courses for this age classification.

In addition to materials in the foregoing five categories, the Association is empowered by its charter of July 12, 1945, to provide "such other publications as may be desired by the cooperating denominations."

The Association carried on in relation to the framework of the International Council of Religious Education until 1950, when the Council became part of the newly formed Division of Chris-

tian Education of the National Council of the Churches of Christ in the USA. CPA likewise transferred its relationships; as in the popular love-and-marriage song, the two go together. Let's review the way that relationship is coordinated.

Agency of National Council

Professional religious educators representing thirty-five denominations of the United States and Canada work together, on behalf of their millions of pupils, through the Commission on General Christian Education. In sections and committees they develop themes and outlines for Sunday church school lesson materials. The different denominations then adapt and expand these outlines into quarterlies and other media which each publishes with its own particular emphases and interpretations.

However, in the areas of instruction in vacation and weekday church schools, summer conferences, leadership education, and older youth and young adult electives, the emphasis is on central Christian affirmations common to all the cooperating denominations. For such texts they turn to the Cooperative Publication Association to do the production job for one and all, more efficiently, economically, and effectively.

CPA is an autonomous organization composed of sixteen persons chosen for three-year terms. The sixteen include six publishers, three editors, and seven persons representing those professional religious educators concerned with children, youth, adults and family life, vacation and weekday church schools, leadership education, camps and conferences. All have an official relationship to a denominational publishing house.

Any denominational publishing house carrying membership in the Publishers' Associated Section and not represented in CPA, may, upon request, receive an invitation from the president of CPA to send a representative to the annual meeting, held in November of each year.

CPA members are divided among five standing committees, one for each of the kinds of materials published. Advising with them are staff directors of the Commission on General Christian Education and any other specially qualified persons the committees may wish to enlist. A publishing committee oversees the business of scheduling, printing, and promoting the materials that are agreed upon.

Such, then is the setup whereby an interdenominational idea can become a book, like the red-jacketed weekday church school text.

For all CPA publications, the red-jacketed weekday church school textbook can speak to all users this assurance:

"I was prepared for you after much shared thought and planning by persons who understand what your pupils need; who fixed me up to fit in with all the other phases of your curriculum. I am yours."

Recognition or Rivalry?

by G. Harold Roberts

IN ONE of his books of sermons, George H. Morrison, eminent Scottish preacher, has a message entitled, "Our Duty Toward Our Equals" in which he makes a plea for justice toward one's peers. Every preacher ought to realize that he has a duty toward his equals. Preachers are too critical of other preachers. Surely, one ought most to appreciate his fellow-craftsmen!

We do well to realize that laymen often look at a preacher through eyes that do not see in him what a fellow-preacher might see. I once knew a preacher reputed among his colleagues of the cloth as being hypercritical and lacking in sympathy for his peers. The law of kindness was not always on his lips as he spoke of other preachers.

There came a time when I spent several days as a guest of his parish. I found that his people considered him gentle and earnest. They regarded him as a warm friend and were convinced that he had proved his friendship

indubitable as he had identified himself with them across the years as they faced the crises of human experience. It was wrong of him not to act more kindly toward his colleagues but it was wrong of them to judge him as wanting in warmth and sympathy.

And one remembers the seminary student of college days who was secretly adjudged the preacher "least likely to succeed." One felt a pity for him. He seemed dull at books. He seemed impoverished of vocabulary. He stammered so much that he was dropped from the forensic squad within a fortnight. One could well have saved his pity—today that inept student of college days is one of the foremost preachers of his denomination.

So you're a judge? But are you? I once heard a preacher make a convention speech effort that I thought wretched. He beat the air, he shouted, he even did a bit of prancing. It wasn't that I minded these things (I like a good performer!) but there seemed no edification in what I deemed a message barren both in thought and skill of expres-

sion. But during the drive home four other persons in the car praised the preacher and confessed that he thrilled them.

It is easy to concentrate on trifles and lose sight of essentials. I have just read two books by ministerial brethren in which errors occur: one used "hailed" when he meant "haled," the other used the term "man denying" when he meant "man's denying." One of them used "affect," the verb, as a noun. And one of the authors is a bishop! But the books they wrote are excellent and challenging and one reads them with profit to mind and soul.

I often think of the tragedy of a former teacher of Phillips Brooks who heard the great preacher (than whom I believe there's never been a greater among those of his calling) and lost the thrill and challenge of his message because he detected two ingrammaticisms "in Phillips' speech and Phillips should have known better."

But our duty is far more comprehensive than just being kind in evaluation of what our fellow ministers say and write, in recog-

(Continued on page 27.)

G. Harold Roberts is minister of First Christian Church, Atchison, Kansas.

NEWS

The Church at Large

Crusade in Africa



—RNS PHOTO

EVANGELIST BILLY GRAHAM, preaching before a crowd of 45,000 Africans at Lagos, Nigeria, pauses as E. O. Agboola interprets. "A vital, dynamic Christianity is the only hope for Africa," he declared, stressing that Nigeria, which becomes free this year, requires spiritual undergirding for its new responsibilities. More than 3,000 "decisions for Christ" were reported.

One Millionth Copy Of "Interpreter's Bible"

NASHVILLE, TENN.—Abingdon Press announces that some time late this month or early in April someone will receive the one millionth copy of *The Interpreter's Bible*.

Bound within this copy will be an award certificate stating, "This is the one millionth volume of *The Interpreter's Bible* . . ." which will entitle the purchaser-user to:

- (1) \$100 in cash; (2) a de luxe bound set of *The Interpreter's Bible*; (3) a replacement copy of the one millionth volume (the publishers want it for the Abingdon library); and (4) when published, the forthcoming 4-volume work *The Interpreter's Dictionary of the Bible*.

Buyers of individual volumes of *The Interpreter's Bible* or of the complete set are urged to be on the alert for the award certificate, to complete the special form which accompanies it and mail it promptly to the publishers located here.

Mapped in Buenos Aires

Plans for World Council Assembly

BUENOS AIRES—An estimated 1,000 persons, of whom about two-thirds will be voting delegates, are expected to participate in the Third Assembly of the World Council of Churches which will meet in New Delhi, India, Nov. 18-Dec. 5, 1961.

This was disclosed at the semi-annual meeting here of the WCC's Executive Committee at which plans for the assembly were discussed.

The main sessions of the assembly, it was announced, are scheduled to take place in the Vigyan Bhavan Conference Hall originally built by the Indian government to house a conference of the United Nations Educational, Scientific and Cultural Organization.

General theme of the assembly and three sub-themes will be dealt with in a booklet to be distributed for member churches of the WCC well in advance of the New Delhi meetings.

Features of the assembly will be morning Bible studies for all the par-

ticipants, public rallies at which speakers will stress the importance of public as well as private Christian witness, discussions of the ecumenical movement from the viewpoint of the layman, and worship services according to many traditions that will be worked out in close collaboration with Indian churches.

There also will be discussions of the WCC and Christian unity, the Christian impact on international political, economic and social scenes, the Bible and the Churches, the theological aspects of missionary and evangelical work, and the activities of the WCC's Division of Interchurch Aid and Service of Refugees.

Jaycee President, a Disciple, Backs RIAL



JAYCEES PLEDGE RENEWED SUPPORT for all churches and synagogues in a conference with leaders of the Religion in American Life Program. Robert H. Clark (second from right), national Jaycee president, greets Dr. Earle B. Pleasant (second from left), national director of RIAL Program. At left is Morgan Doughton, LeMoyne, Pa., U.S. Chamber vice-president for public affairs, and at right is Cloyd R. Croft, Jr., of Connellsville, Pa., Jaycee national chaplain. President Clark is a deacon in the University Christian Church, Des Moines, Ia.

Blankets for Needy Shipped From St. Louis



THE CHRISTIAN MEN'S FELLOWSHIP of First Christian Church, East St. Louis, Ill., helped sponsor a drive to collect blankets for Church World Service. Over 2,500 blankets were received which will be air-lifted to different parts of the world for use by flood, war and typhoon victims, refugees, repatriates and the poverty-stricken in various areas of need. Pictured are: (from left) Kenneth Wells, Sr., secretary; Alfred Webb, minister; George Manson, vice-president; and Carl Cottom, president.

Disciple at Riverside

NEW YORK—Interdenominational Riverside Church here launched a bilingual ministry with its first weekly Spanish-speaking worship service in the Spanish language.

The church also is providing religious educational facilities for Spanish-speaking people in its eight-story south wing, just completed. In addition, some of the church's radio programs over its non-profit FM station will be in Spanish.

Pablo Cotto, a Disciple and leader of the Spanish-speaking flock, described the project as the first concerted effort of so large a Protestant church to draw New York's Spanish-speaking population, mostly Puerto Rican.

Riverside Church, on Morningside Heights, is adjacent to a housing project with about 35,000 Puerto Rican residents.

Mr. Cotto formerly pioneered a Christian (Disciples of Christ) church in Texas' Rio Grande Valley to serve the many Mexicans there. He conducted services in both Spanish and English.

"A Police Inspector Speaks"

by J. Warren Hastings

HE IS a tall, clean-cut appearing man, and I was pleased in that he was speaking before one of the large adult groups of the church I serve. He is a police inspector and he heads the youth aid division of the Police Department. He represents the attitude of the civil government of our city.

"We, at police headquarters, are vitally interested in the youth of our city. We have been terribly shocked by the recent outbreak of juvenile delinquency and we are determined to do all that we can to remedy it. Our dream is that no young person in the whole city should be allowed to go wrong. Our determination is to help young people in any way that we can."

"What do you consider the main cause of juvenile delinquency?" he was asked.

He answered quickly: "The main cause of juvenile delinquency is parental delinquency. Parents must learn to take their responsibilities for children very seriously.

"We at police headquarters are impressed with the fact that many parents act like juveniles. They give vent to their tempers. They

want immediate satisfaction for their physical appetites and they are basically selfish. A fundamental principle of life is giving and not getting. Most parents have not learned to give. We are sponsoring a series of lectures for parents across the entire city."

"Give another reason for juvenile delinquency?" he was asked.

"Juvenile delinquency is closely related to the cruelty psychology of our age. In part our young people are stimulated to acts of cruelty to what they see in the movies and on television and also by what they read in books, magazines, and newspapers. A righteous age is not a time of outright cruelty.

"Unrighteousness precedes cruelty. We must have a rebirth of the teaching of the value of the individual personality if we are to overcome cruelty. Human personality is sacred and young people must be so taught."

"Would you give us another reason for juvenile delinquency?" he was asked.

"The modern breakdown in morals is one of the factors in juvenile delinquency," he answered. "We

have more arrests today for different types of immorality than we have ever had. Sometimes, very young people, not over 12 or 13 years of age, are involved. There seems to be a breakdown of morals."

"Have all of the 2,500 members of the Police Department been alerted to the problems of youth?" he was asked.

"Yes, all have been alerted. Public indignation has made it necessary for us to give increasing thought and attention to the problem of juvenile delinquency. The people of the city, the religious and civic leaders, and the man on the street have insisted that we do something about this problem. The police force is susceptible to public pressure. When the people rise up in righteous indignation they always challenge us to greater action. The law-enforcing agencies of a community are susceptible to the wishes of a people of that community. We intend to do all that we can to wipe out juvenile delinquency in our city."

After the address, dozens of our people flocked around the inspector and thanked him for the truth that he had presented to us.

Spiritual Life Conference

ISN'T it odd that we sometimes see or hear an announcement concerning an event that would mean much to us, and instead of giving attention to every detail, we shrug our shoulders and cast the idea aside as an impossible achievement?

So it has been with some persons who saw an announcement concerning the spiritual life conferences which have proved so helpful to so many over the past three years. "It's too far away," or, "It must be expensive," or, "It must be for others—not for me."

These conferences have appealed, not to religious fanatics or persons who go from church to church

seeking satisfactions they never find, but to ordinary people who feel the need of spiritual reinforcement:

Members of local church departments of worship, men who are leaders in their own church, women who are tired of the social whirl, young married couples who want to base their homes on spiritual values, young people who are seeking the meaning of life, ministers and wives who feel they must replace what they constantly give to others, retired persons who have time to look backward and forward.

Team members are selected from the most dedicated and best loved pastors, professors, staff members and lay people of the entire brotherhood. Subject matter for group discussion and for personal meditation is vital to every Christian. This year's conferences include a

**Samuel F. Pugh is executive director of Local Church Life, U.C.-M.S., Indianapolis, Ind.*

series on such vital subjects as: 1. The Church, 2. The Bible, and 3. Personal Faith. Help in self-understanding and personal growth will receive major emphasis. There is also time for fellowship, time for being alone, time for singing together and worshipping together.

Since there will be four spiritual life conferences held in widely scattered areas this coming summer, it should be possible for those who really want to attend to do so. Anyone may select whichever conference he prefers to attend.

This year's conferences are scheduled as follows:

June 7-10, Phillips University, Enid, Okla.
June 28-July 1, Christmount, Black Mountain, N. C.
July 7-10, Crystal Lake, Mich.
July 26-29, Boy Scout Training Center, Portland, Ore.

The cost will be only \$17, five dollars of which is used for promotion, materials, team travel and expense, and incidentals. Twelve dollars pays for room and board. What a small cost for an event that may prove to be one of the most enriching of the year's experiences!

The writer of this column will be the director of each of these conferences. Registrations are limited, so the \$5 advance fee should soon be sent to Samuel F. Pugh, 222 South Downey Avenue, Indianapolis, 7, Indiana.

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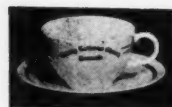
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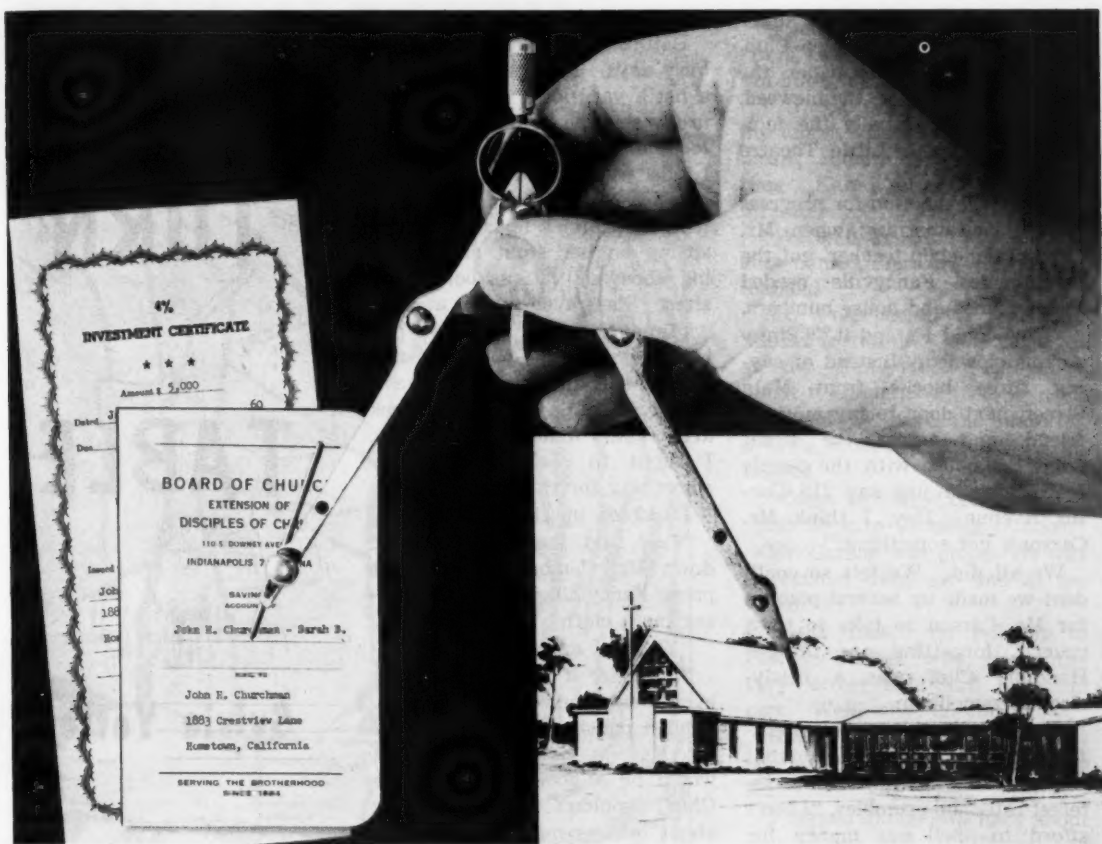
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I'M DON SMITH and I'm all for progress.

I admit progress sometimes has to depend on luck, and this time luck was Karen Hatheway, or Karen Hatheway was lucky, take your choice.

Karen's secretary of our junior class, president of the Pep Club, editor of our school paper the *Chief*, a real live tumbleweed, little and cute, usually the feminine lead in our Little Theatre Group.

Fancyville's notion for progress started one morning when Mr. Carson, our shop teacher, got the bright idea Fancyville needed street names and house numbers.

"How could I stand it?" Pinky Adams clowned. "Instead of saying three blocks from Main Street, next door to my moronic friend, and across the street from the house with the purple fence, I could just say 218 Cactus Avenue. Hey, I think Mr. Carson's got something!"

We all did. We felt so confident we made up several plaques for Mr. Carson to take to town council, forgetting one thing—Hannible Cluff was a newly-elected councilman.

Hannible Cluff is our *RICH* citizen, and he intends to *stay* that way. "What with the low interest rate," he grumbles, "I can't afford to shell out money for everything."

Mr. Carson went to the town board meeting; he came away carrying our samples, mad enough to eat them.

"Nonsense," Mr. Cluff had yelled. "I've lived in Fancyville all my life, and people have always found me. My folks and my folks' folks homesteaded this country. They started Fancyville, and they didn't have numbers stuck on their houses. Does people good to give directions. Makes 'em work their minds. Too many don't know east from west, and house numbers would only make 'em lazier."

Honestly, all the signs would cost was a dollar, or fifty cents if we installed them. We planned using scrap lumber for the street signs, and fastening them on

light poles, or setting poles ourselves, if necessary, but Hannible Cluff—plus tightness or contrariness—upset our plans, and when the word got around there was a lot of indignant citizens, but Hannible just snorted and went his own stubborn way.

Saturdays were usually my busy days. Mom was ready with a list a yard long. But this Saturday she had been on the phone too much to produce her list, so I faded out hurriedly and silently. My bike developed trouble in front of Karen's house. She was sitting on her front steps shining shoes of various colors and sizes. She waved a shoe at me.

"Don't you want to grab a polishing cloth?" she yelled, gesturing at the array of foot gear. "Every Saturday morning, week after week, month after month. I ought to charge my family something for this job."

I ambled up the walk.

"Dad said the council turned down Mr. Carson's plan to improve Fancyville," she said, handing me a cloth.

"Yeah," I agreed.

"I wonder if Fancyville streets ever were named at all." She applied polish absently to one of Mr. Hatheway's oxfords. "That would be a good story for the *Chief*, wouldn't it? Hey, how about helping me find out?"

"Me? Gosh, Karen, I don't work on the paper."

"You're good at digging up facts," she waved her lashes. I'm a pushover for waving flags and waving lashes.

Where to start?

I put the question up to my dad. There were old records, he guessed. I went to Mrs. Peters, the town's oldest citizen. "Y-e-s," she did remember someone or a committee, or something. Long time ago.

Problems bring people closer together. Karen and I began walking home together from school. Mr. Carson was still fuming over Mr. Cluff's disregard for progress.

We stuck our signs up around the shop room, and pieces of board with Boot Hill Drive, Como

THE TURN TABLE

by

Sylvia Yetter

Avenue, Gopher Lane, began to appear in crazy places. Pinky Adams was nailing Tightwad Terrace on one of Hannible's trees when his dad caught him. I became the town's inquiring pest. It looked like Dead End Street for our idea; as a help to Karen I was a great big zero.

"Don, have you talked to Mr. Cole?" Karen prodded me one day after school.

"Why don't you help me?" I said crossly. "I've asked everybody I could think of. People cross the street when they see me coming."

"O.K.," she grinned. "Let's go see him right now."

"I've lived in Fancyville forty



years," Mr. Cole shook his head, "but I don't remember anything about street names. The records are all in the Town Hall. We can go there and you kids can nose through 'em if you want to. About all there is old records of water bills, etc."

The "Town Hall" was kind of a dusty room, with a table and chairs, and a desk where some of the records were stored. It wasn't locked. Mr. Cole dragged out some books and we thumbed through them. We spent an hour or two searching, but it seemed hopeless. There were old minutes of board meetings, not very interesting.

"Let's quit," I said in disgust.

Karen started to put one of

the books back in the drawer, then she reached her hand farther in and dragged out an old discolored envelope. She pulled out the folded paper inside. "Look at this," she waved the paper, crisscrossed from folding, at me.

"My eyes aren't on swivels," I groused.

She smoothed it on the desk. At first glance it didn't seem like much, but on closer examination we gasped in surprise. It was an old map of Fancyville. Not anything laid out by a surveyor, just a map someone had drawn with a pen and a ruler, and tucked into an envelope, where it had been tossed aside and forgotten.

In one corner was a little boxed-

in space and printed in large letters was "Fancyville streets and street names." Fancyville had changed, but the old names were still there: Cottonwood, Sand Hill, Willow Drive, Brown, Pierson.

"Pierson!" Karen bounced up. "Don, we've found something. I'm going to see Mr. Cole again."

I traced the inked lines with my finger. Each of those names meant something once upon a time. Karen returned, dragging Mr. Cole.

"Weren't Mr. Cluff's grandparents named Pierson?" Karen demanded.

Mr. Cole peered at the map. "Could've been. His relatives started Fancyville. He talks about it enough."

"Could we have the map for a while, if we're careful?" Karen begged.

"Guess so," Mr. Cole shrugged, "just be sure to bring it back."

Mr. Carson was home. He was as excited over our find as we were.

"Look here," he pointed to Pierson Street, "why, that's the very street Mr. Cluff lives on now. Well, what do you know?"

Karen bounced like a new rubber ball. "Let's go show it to Mr. Cluff," she urged. "Hurry."

I tagged along, still hazy about what Karen and Mr. Carson had in mind. Karen is all for her home town, she's convinced it's the best in the valley—I think she stays awake nights dreaming up ways to make it even better.

Mr. Cluff was trimming his hedge. He looked pretty surprised when we turned into his place. Karen didn't waste words.

"Mr. Cluff," she said, "I'll bet you don't know you are the only person in Fancyville about to appear in a story in our school paper."

Mr. Cluff squinted his eyes at her. "Don and I have been digging into the history of Fancyville, and we've found you are living on the very street named for your ancestors."

"What ancestors?" Mr. Cluff growled.

(Continued on page 27.)

The Christian Witness to Civil Rulers



"Where the Scriptures Speak . . ." by the Editor

HOW a Christian is to express to others what Christ has done for him is always a question for discussion.

If a Christian is always talking about his Christianity, people may imagine that he is boasting. This prevents him from being a good witness.

In the lesson today, we are to see how Paul made public witness of his Christian belief and a personal appeal to the civil rulers about their own religion. He does not seem to have had the slightest hesitation in publicly speaking out for Christ.

Exercising his Roman citizenship, Paul asked for permission to speak, and was given it by Agrippa. (Acts 26:1.) This was Herod Agrippa, a third-generation descendant of Herod the Great. History tells us that he had spent more time in Rome than in Jewish territory, so he probably didn't feel too closely allied with the tradition of his fathers. However, Paul treated him like a Jew. (Verse 27.)

Paul's defense of himself was a witness to the truth of the Christian religion at the same time. He made it on numerous occasions. It was quite simple. Ever since the Damascus Road experience, he had preached that people "should repent and turn to God and perform deeds worthy of their repentance." (Verse 20.)

Furthermore, he preached that Jesus Christ was the Messiah whom the prophets awaited, and that he was "the first to rise from the dead." (Verse 23.)

This was the thing many Jews, of course, could not accept. Their concept of the Messiah was a person who would come and rule from the throne of David. The

idea of a Messiah being crucified and later rising from the dead to perform his Messiahship was out of the question, so far as they were concerned. This was the conclusion of Festus, who could think of no other reason for Paul's speaking as he did than that, "your great learning is turning you mad." (Verse 24.)

At this point, Paul began to work on Agrippa. Reminding him of his Jewish background with its prophetic teachings about the Messianic hope, Paul assumed that he could "speak freely." Agrippa was not to be taken in easily. However we interpret the statement, "In a short time you think to make me a Christian!" (Verse 28), Agrippa was not going to be lined up with Paul, in the minds of his people.

This statement gave Paul the opportunity to hope that everyone ultimately would become just as he was; that is, bound to Christ. He did not wish his "chains" upon anyone. (Verse 29.)

Although there may not have been much kindness in Agrippa's remarks to Paul while they were in each other's presence, what he said "when they had withdrawn" was more sober and kindly. Whether he agreed with Festus' idea that Paul was mad or not, he at least felt that Paul had done nothing to deserve punishment. (Verse 31.) The irony of the whole situation is brought out in the final verse of our lesson, when Agrippa said to Festus that Paul might well have been set free "if he had not

The Scripture

Acts 26:1

1 Agrippa said to Paul, "You have permission to speak for yourself." Then Paul stretched out his hand and made his defense:

19-32

19 "Wherefore, O King Agrippa, I was not disobedient to the heavenly vision, 20 but declared first to those at Damascus, then at Jerusalem and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God and perform deeds worthy of their repentance. 21 For this reason the Jews seized me in the temple and tried to kill me. 22 To this day I have had the help that comes from God, and so I stand here testifying both to small and great, saying nothing but what the prophets and Moses said would come to pass: 23 that the Christ must suffer, and that, by being the first to rise from the dead, he would proclaim light both to the people and to the Gentiles."

24 And as he thus made his defense, Festus said with a loud voice, "Paul, you are mad; your great learning is turning you mad." 25 But Paul said, "I am not mad, most excellent Festus, but I am speaking the sober truth. 26 For the king knows about these things, and to him I speak freely; for I am persuaded that none of these things has escaped his notice, for this was not done in a corner. 27 King Agrippa, do you believe the prophets? I know that you believe." 28 And Agrippa said to Paul, "In a short time you think to make me a Christian!" 29 And Paul said, "Whether short or long, I would to God that not only you but also all who hear me this day might become such as I am—except for these chains."

30 Then the king rose, and the governor and Bernice and those who were sitting with them; 31 and when they had withdrawn, they said to one another, "This man is doing nothing to deserve death or imprisonment." 32 And Agrippa said to Festus, "This man could have been set free if he had not appealed to Caesar."

International Uniform Sunday School Lesson for March 13, 1960

appealed to Caesar." What at first appeared to Paul to be a way out, namely, appealing to Caesar as a citizen so that he might be free to continue his ministry, may indeed have shortened his life's work.

On the other hand, Paul's courage and determination to do all that he could while he was here and to stay here as long as possible, have been encouragement to countless Christians in the succeeding centuries. He un-

doubtedly lost his life in Rome when he might have been acquitted in Palestine. He left us with an example of courage in the face of civil rulers which it is difficult to exceed.

Christians and churches may never agree as to the proper relationship between them and the law. I am a great believer in the personal gospel. I never have any fears about the lawyers and judges whom I meet in Sunday School and in worship on Sunday. Their devoutness will be a guide to them in their work on the bench and at the bar during the week. They will do what is best for individuals and for society, within the limitations of the law, without consciously try-

ing to make a "Christian witness." They will do this because this is a part of their total make-up.

Also, I am a great believer in the social gospel, although this word and this concept has been laughed at, scorned, rebuked, from all sides in our time. The theologians claim that they have killed it; the fundamentalists claim that it never was gospel. But I like to hear individual Christians, congregations, large groups of Christians, speak out and go on record regarding temperance, social relations, international justice and such topics. I don't think Paul saw much distinction between the two kinds of gospel. Neither should we.

Meaning for Today

by Herschell H. Richmond

HOW can Christians today present an effective witness to our faith before civil leaders and government officials? The apostle Paul illustrates one approach we may make.

As we ponder this scene it is difficult to determine precisely *who* is on trial. Paul is supposed to be presenting his defense, yet he immediately launches into a testimony to his faith in Christ. The decision confronting King Agrippa is not so much the Apostle's guilt or innocence as whether the king should become a Christian!

Actually, Paul is not so much presenting his case as he is pleading his cause. His interest is primarily in bearing witness to the gospel, rather than in saving himself.

His motive for appealing his case to Caesar, no doubt, was his desire to assure a safe passage to Rome. For Paul had a consuming passion to present the claims of the gospel to the emperor himself.

Modern Christians may feel that here the analogy between Paul's situation and our own comes to an abrupt end. Paul was witnessing to pagan rulers in a non-Christian society. Our civil leaders are mostly professing Christians in a social order founded on the moral and ethical principles of our faith.

Some of us, however, have difficulty in identifying the American way of life with the ultimate goal of Biblical faith as revealed in Christ. During the past decade when church membership

rose to an all-time high in America, our crime rate also soared. This is not to suggest that church affiliation fosters crime; but it does indicate that profession of religious faith alone fails to guarantee noble Christian living.

More specifically our modern society lacks a sense of direction, a lofty purpose, and a worthy goal. We long for peace with justice and freedom. Yet we devote too little attention to the things that make for peace. In our domestic life we dissipate our energies on maintaining the status quo instead of seeking God's redemptive purpose.

Christians today, as in Paul's time, confront the challenge of bearing effective witness to civil leaders and government officials. Not that our leaders are pagan, but they need the assurance that Christians are behind them in their programs for honesty and integrity in government. With this assurance more policies may be dictated by principle rather than by expediency.

A fundamental requirement for bearing this witness is that Christians share Paul's conviction of the truth of our faith. If we really believe in God's redemptive purpose, as revealed in Christ, and commit our lives to its realization, then we will witness even to civil rulers.



Mapping Missions Strategy in Indianapolis

INDIANAPOLIS, IND.—The division of Western Culture and Christianity was a major topic for World Mission Strategy Conference, held last month.

Dr. Virgil A. Sly, executive chairman of the division of world mission of The United Christian Missionary Society, warned missionaries and church leaders that "we know we have no right as Westerners to try to reproduce western Christianity among the people of the East or other lands."

Dr. Sly keynoted the four-day conference on missions for the Christian Churches (Disciples of Christ) at Indianapolis Feb. 2 to 5. He told the 175 conferees that "our obligation is to offer our understanding of Christ and let His spirit move and grow among them."

Under discussion were vital questions on the nationalist movements in Africa and the Far East and what American churches are doing to meet the problems being raised.

A further story on the conference will appear in the March 20 issue.

Texas Board Backs Shifting Neighborhoods

MINERAL WELLS—Up to \$800,000 will be sought during the next 10 years to undergird Texas Christian Churches in communities where racial and ethnic groups are changing.

A recommendation to ask an estimated \$100,000 for each of eight congregations likely to face crises in "communities in transition" was approved here Feb. 12 by the Texas Board of Christian Churches.

The special fund would be used to help churches "weather" emergencies caused by shifting populations.

Although the recommendation does not mention interracial congregations, the possibility that multi-racial churches will result in some communities was pointed out in discussion in the meeting of representatives from all parts of the state.

An asking of \$754,000 to construct facilities for ministries on college and university campuses was approved for the decade.

A strategy for training lay leaders for various jobs in local congregations was outlined in a battery of recommendations submitted by

the TBC's Division of Christian Education.

Increased use of laymen as preachers and a training program for these part-time ministers were recommended in a document drafted by the state board's Committee on the Ministry.

A. W. Braden Professor



FORT WORTH—Dr. Arthur Wayne Braden, minister of the Vine Street Christian Church in Nashville and one of Tennessee's leading religious educators, has been appointed professor of homiletics in Brite College of the Bible at Texas Christian University here.

Dr. D. Ray Lindley, TCU president, said the appointment is effective next September.

Mrs. Braden, who will receive her doctorate degree from Vanderbilt University soon, was also named to the TCU faculty. She will become an assistant professor in the AddRan College of Arts and Sciences.

Dr. Braden was born in Lawrence, Kan. He took his B.A. degree from Transylvania in 1939, his B.D. from The College of the Bible in Lexington, Ky., in 1942. After two years of study at the University of Chicago and service as a Navy chaplain 1944-1945, he took his Ph.D. degree from

the University of Southern California in philosophical theology in 1955.

He held pastorates at Maysville, Ky., Huntington Park, Calif., and Winchester, Ky. He has been at Vine Street Christian for the past five years. He was visiting professor of philosophy at Transylvania 1952-1953. Currently he is visiting professor of homiletics and Disciple thought at the Divinity School, Vanderbilt University.

Dr. Braden is president of the Convention of Christian Churches of Tennessee and has been president of the Tennessee Council of Churches for the last three years.

He is a member of the Commission on Budgets and Promotional Relationships of the International Convention of the Disciples of Christ and is a member of the board of trustees of The College of the Bible at Lexington and the Divinity House of Vanderbilt University.

Mrs. Braden holds the B.A. degree from Transylvania, the M.A. from the University of Southern California and has done further graduate study.

The new TCU faculty members have two children. A son, Carl, is 19 and in the Navy in Japan. Their daughter, Martha Gayle, is 9.

Ostrich Restorationism

WICHITA, KAN.—James D. Murch of Washington, D. C., managing editor of *Christianity Today*, Protestant fortnightly magazine, said here that the world's population expansion is "literally" driving the churches into a concern for Christian unity.

"Less than one-third of the world's population is Christian," he declared, "and Christianity is actually losing ground in its race to keep up percentage-wise with the rapidly increasing population."

He addressed a "Consultation on Internal Unity" of the Christian Churches (Disciples of Christ).

"Christian leaders," Dr. Murch, a Christian Church minister, said, "are beginning to realize that in this atomic space age time is running out for the human race and that Christendom cannot any longer afford the luxury of division."

He warned that "if the advocates of the Restoration plea bury their heads ostrich-like in the sands of time and refuse or fail to communicate the gospel they will prove themselves unworthy of their heritage."

To Colegio Internacional



Dr. and Mrs. Arthur E. Elliott

ENID, OKLA.—Dr. Arthur E. Elliott, assistant to Dr. Eugene S. Briggs, president of Phillips University here, plans to go to Asuncion, Paraguay, this spring where he will be a guest of Colegio Internacional located there.

Dr. Elliott, a former director of the school, will participate in the 40th anniversary of the founding of this famous South American educational institution. Mrs. Elliott will accompany her husband.

All former directors have been invited to participate in the school's celebration including C. Manly Morton, Robert B. Lemmon and Fred W. Hughes. Invitations were extended to the former directors by the Asociacion de Ex-Alumnos of Colegio Internacional.

Dr. Elliott recently received a letter from the Honorable Juan Plate, Paraguayan ambassador to the United States, who was a student in the school when Dr. Elliott headed the institution.

Ambassador Plate wrote "... We will all be very happy to receive you and Paraguay will receive the visit of those who have contributed so generously toward the development in education of our young people. Without a doubt the Colegio Internacional that you oriented so well has been and will continue being a great educational institution in Paraguay and I believe that it can be represented as an example in any part of the world."

Colegio Internacional is under the direction of The United Christian Missionary Society and now has upwards of 800 students. The courses offered embrace a complete education center for grades one through twelve.

Following his return from Paraguay Dr. Elliott became a member of the staff at Phillips University in 1938. During his service here at Phillips he secured approximately two million dollars for the university.

Ohio Conference Has Key Disciple Leadership

COLUMBUS, OHIO—Approximately 2,000 ministers attended the 1960 Ohio Pastors' Convention which met here Jan. 24-27.

This annual inter-denominational gathering of Ohio preachers was attended by about 200 Christian Church ministers.

E. J. Penhorwood, pastor of South Side Christian Church, Lima, has attended all but one of the forty-one Ohio Pastors' Conventions.

Herald B. Monroe, general secretary of the Ohio Christian Missionary Society, was presented with a life membership in the convention. This was made possible by the Ohio Christian Men's Fellowship. Another Disciple, Franklin H. Minck, was elected president. He is pastor of Broad Street Christian Church in Akron.

Mary Hall, high school senior from Central Christian Church, Cleveland, won third place in the annual Prince of Peace contest. Her original speech, "Peace Is an Individual Matter," won for her first place in four preliminary elimination contests. She was awarded a two-year college scholarship and a cash prize.

Mrs. Rosa Page Welch, noted concert singer and "world ambassador of good will," spoke and sang at the opening session.

Theme of the convention was "A Faith Relevant to a World of Change and Conflict." Among headline speakers were Bryan deKretser, citizen of Ceylon and currently on the Federated Theological Faculty, University of Chicago; Elmer G. Homrighausen, dean, Princeton Theological Seminary; Senator Hubert E. Humphrey (D. Minn.); Jerald C. Brauer, dean of the Federated Theological Faculty, University of Chicago; and John C. Bennett, dean of the faculty, Union Theological Seminary, New York City.—CLYDE H. EVANS

NEWS CAPSULES

✕ Mrs. W. E. Dickson, MOORESVILLE, IND., a member of the state board of the Indiana Christian Women's Fellowship, was guest speaker for observance of Woman's Day at the Lyons Christian Church.

✕ First Christian Church, PRINCETON, KY., honored its college students on Dec. 27 when they had complete charge of the morning worship service. David Cartwright, Washington University, St. Louis, brought the sermon; Jerry Childress, Murray State College, invocation; Mrs. Vivian Littlefield, Texas Christian University, scripture reading; Art Travis, University of Kentucky, morning prayer; Al Templeton, Transylvania, communion meditation;

What Your Pastor Won't Tell You About Your Church!



The wind comes in gusts, the rain pelts the windows. But on this blustery Sunday, you enter your church, take your place in a comfortable pew, and join in the service—feeling wonderfully at peace. And, yes,—good and proud, too—because you know everything has been taken care of.

Everything? . . . Materially speaking perhaps! But something is missing. Your pastor could tell you—but he probably won't. Yet deep in his heart lies his secret wish for inspiring church bells. And because he loves his church as you do—he dreams of hearing these bells, resounding far and wide over your community—touching all and calling all to pray.

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and Roger Lisanby, University of Kentucky, offertory prayer. T. Douglas Sanders is the pastor of the church.

✕ R. Carlton Rule, pastor of the Ridgewood Christian Church, BROOKLYN, N. Y., was ordained to the Christian ministry by his home church, First Church, Saginaw, Mich. Dean Clarence R. Noe, Eureka College, Eureka, Ill., delivered the ordination sermon and Russell G. Osgood, pastor, presided. While serving the Ridgewood Church, Mr. Rule is taking graduate work at Union Theological Seminary in New York.

●At Chapman College

Family Tuition Plan

ORANGE, CALIF.—Chapman College has announced that its board of trustees has approved a "Family Tuition Plan," to begin this year.

Under the plan, the second member of a family attending Chapman College at the same time as the first will receive a tuition reduction of 25 per cent; the third member, a reduction of 50 per cent; and the fourth member would pay no tuition.

Used successfully by a number of institutions throughout the country, this plan went into effect at Chapman Feb. 2, the beginning of the spring semester.

Drake's Religion Week

DES MOINES, IOWA—Kermit Eby, professor of sociology at the University of Chicago, was the principal speaker at Drake University's annual Religion in Action week, held here recently.

Other persons who spoke during the week included Elmer Hertel, professor of biology at Wartburg College; Mrs. James P. Claypool, former director of overseas relief in Korea and wife of the racially integrated Salem Lutheran Church in Chicago; Father George Gerralts, chaplain of the Newman Foundation of the University of Minnesota and national chaplain of Newman Clubs of America; and Alan Bennett, director of religious education at Mt. Zion Temple in St. Paul, Minn.

Gift of a Painting

BETHANY, W. VA.—Thomas Phillips Johnson, prominent Pittsburgh attorney, has given Bethany College a valuable painting done by Albert Bierstadt, noted 19th century German-American landscape painter of the Hudson River School.

This famous painting depicts a moose in a forest. The painting was commissioned by the late Thomas W. Phillips, Sr., pioneer oil and gas producer of New Castle, Pa., and a great admirer of Bierstadt.

Phillips, the grandfather of Thom-

as Phillips Johnson, was for 46 years an influential member of the Bethany College board of trustees.

Phillips Hall and the new \$1,000,000 Thomas W. Phillips Memorial Library, scheduled for completion in early 1960, both are named for Thomas W. Phillips, Sr.

Campus Capsules

●HIRAM, OHIO—Hiram College recently reported that alumni have given \$527,362 since 1936. A total of 3,205 alumni participated in this giving to Hiram and 245 of them gave something every year since graduation.

●ENID, OKLA.—The Phillips University chorus is planning its annual spring trip for March 20-27. Nine major concerts and five high school engagements are being scheduled for the week of travel by chartered bus across Oklahoma. Professor Morris Poaster will direct the 45-voice chorus.

●CANTON, MO.—T. J. Liggett was recently awarded an honorary degree by Culver-Stockton College, Canton, Mo. Mr. Liggett, a Chris-

tian Church missionary to Puerto Rico, is president of the Evangelical Seminary at Rio Piedras. The seminary is jointly sponsored by American Baptists, Evangelical United Brethren, Presbyterians, Methodists, Congregationalists and Disciples of Christ.

●HIRAM, OHIO—Hiram College is proposing an experiment designed to provide continuing education for alumni. All Hiram alumni and former students would be invited to a three-day "New Frontiers in Thought" institute next July. Along with members of the faculty, through lectures and discussions, participants would explore one or many areas of study. This would be a family get-together with special sessions provided for children.

●BETHANY, W. VA.—The annual Christian Living Emphasis Week was held at Bethany College, here, with Dr. Paul Hunter Becklehymmer, minister of First Christian Church, Hiram, Ohio, and Merritt J. Davis, president of the Banner Fiberboard Company, Wellsburg, W. Va., as speakers. Co-chairmen of the observance were John Haniford, Bethany student from Uniontown, Pa., and Miss Joan Preston, a senior from Bethany.

●WILSON, N. C.—Atlantic Christian College, here, observed homecoming with Miss Ann Hamilton crowned as Homecoming Queen. She is the daughter of Mr. and Mrs. H. L. Hamilton, Smithfield, N. C. Foy N.

"Vesper Board" at Christian College, Columbia, Mo.



THE VESPER BOARD of Christian College, Columbia, Mo., meets with Jack Scott, teacher of religious courses and advisor to the organization. Members of the board are (seated) Marilyn Silvey, Columbia, Mo., President; (from left) Sharon Todd, Columbia, Mo., Elaine Slcombe, Peabody, Kan., and Judy Sutton, Amarillo, Tex.

THE FIRST CHRISTIAN CHURCH

CIMARRON, KANSAS

Membership, 175—Parsonage
Need full-time minister

Correspond: DAVID E. KOEHN
Cimarron, Kansas

Goforth, Wilson, was elected president of the Atlantic Christian College Alumni Association. He is farm director for Branch Banking and Trust Company.

● **FULTON, Mo.**—Newton Fowler, chaplain and head of the department of religion at William Woods College here, was one of five speakers at Religion in Life Week at the University of Missouri, Columbia. Before coming to William Woods, Mr. Fowler was campus minister at the University of Kentucky. He is former president of Disciples Student Fellowship.

● **WILSON, N. C.**—Thirty-four more Atlantic Christian College seniors completed work for degrees. The group will be awarded degrees at the college's annual commencement in May, along with the regular graduating class.

\$75,000 to TCU

FORT WORTH—Texas Christian University has received a gift of \$75,000 from the Brown-Lupton Foundation of Fort Worth, Chancellor M. E. Sadler has announced.

The Foundation has supported the university each year for the past several years, he pointed out. Sam Woodson, the director of the Brown-Lupton Foundation, is a TCU trustee.

The late Tom Brown and C. A. Lupton, Fort Worth business leaders and officials of the Coca Cola Co., set up the Foundation some years ago.

"Tom Brown Hall," a boys' dormitory on campus, is named in honor of the late executive.

Alumnus of the Year

ORANGE, CALIF.—I. C. Chapman of Fullerton, pioneer rancher and businessman in this area, for whom the college was named in 1934, has been named as "Alumnus of the Year" for 1959 by the Chapman College Alumni Association.

He was selected for the honor by the association's board of directors in recognition of his service to his community, church, and college over the years.

Chapman received his A.B. degree from the college in 1933, graduating summa cum laude. As an undergraduate he played football for four years and was president of the sophomore class, associated men students, and associated student body.

During the years since his graduation, he has served as chairman of his church's official board; as president of the Fullerton Kiwanis Club, and as district governor; as

Science Hall at Tougaloo Southern Christian



KINCHELOE SCIENCE HALL was recently dedicated at Tougaloo Southern Christian College, Tougaloo, Miss. The new building, named after Dr. Samuel C. Kincheloe, president of the college, contains well-equipped laboratories, classrooms, air-conditioned lecture hall and greenhouse.

chairman of the Fullerton Planning Commission for ten year, as a councilman for six and as mayor for two.

Now general manager of the C. C. Chapman Holdings, Irvin Chapman has been a staunch supporter of Chapman.

Receives Rare Books

BETHANY, W. VA.—Bethany College library has acquired three rare books which are almost three centuries old.

The books are the 1663 Dutch

"Estates General" translation of the Bible from the Greek and two volumes, *The History of the House of Piedmont and Savoy of Italy*. The two volumes set, which has exquisite woodcuts, dates back to 1697.

The books were contributed by Jacques C. B. Forbes, instructor in modern languages at Bethany College. He originally purchased the valuable works at a book stall in The Hague in 1937, and left them with his parents in Curacao, Dutch West Indies. He recently got the books while on a visit to the West Indies.

Christian Vocation Students at Lynchburg College



RELIGIOUS VOCATIONS STUDENTS preparing for full-time Christian work at Lynchburg College, Lynchburg, Va., number about 125. Among the group are (from right) first row—Frank Petty, Ed Newcomb, Glenda Haywood, Donald Layne, Joel Duffield, Joyce Adams, Terry Reister, Mrs. Rachel Wilson, John D. Albers, Mrs. Betty Roseberry; second row—Sylvia Edwards, Dick Moore, Donna Lee Powell, Tom Tunstall, Nell Palmer, John Caughron, Charlotte Hall, Norman Wasson, Diane Burrus, Jack Hensel; third row—Carthy Whorley, Jim Stiles, Ellen Frost, Tom Seaman, Betty Carmack, Don Zumwalt, Page Burnette, Neil Black, Evangeline Hazelwood, Eugene Minnick and Ajeta Sampsell; fourth row—Carol Bevell, George Johnson, Beulah Cratch, Frank Spraks, Mary Lewis Davis, T. Morgan Hill, Mary E. Saunders, Carroll Givens, Virginia Turner, Ronnie C. Huddle, Connie Whitten, Van Cash; fifth row—Joseph Nelson, Dr. Raymond Morgan, Allen Manuel, Gaynor Shepherd, Joyce Nelson, Gary Vassar, Billy Logan and Dr. Virgil V. Hinds.



Contemporary

RISING above the surrounding city, the architectural pattern of First Christian Church, Denton, Texas, speaks of the presence of invisible things. The "hyperbolic paraboloid" concrete roof gives witness to the quality of the Christian faith of today.

This is the result of the vision of a congregation which was not content with warmed-over architectural styles to express a vital faith. The congregation sought a structure that would speak to this city and its 10,000 college students concerning the relevance of the Christian faith to this age.

The sanctuary roof is of a radical design and yet proclaims the strength of a relationship which began when God took the dust of the earth and blended it into a creation of human life. Rising out of the earth are five columns on either side of the sanctuary which branch out, tree-like, to form the roof. These giant fingers clasped together forty feet above the congregation symbolize clasped hands, raised in prayer. Prayer is further symbolized in the chapel in the narthex.

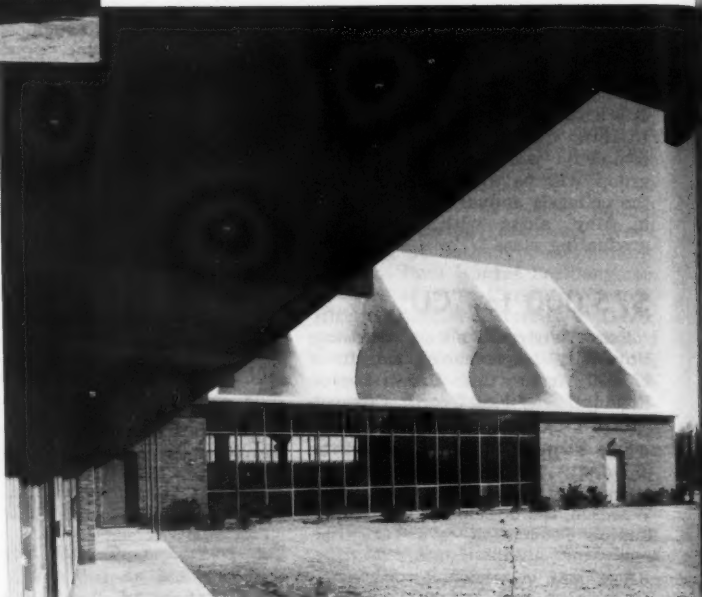
Wide expanses of glass on either side of the nave require worshippers, in the midst of holy things, to remember that although the Church is not of the world, it is in the world and has a responsibility to the world. In the experience of worship, individuals see homes, a hospital, a business center, a high school and two colleges, through a screen of trees and shrubs.

Centered in the chancel screen is a cross 18 feet high, done in Italian smalt and texture paint. The cross, central symbol of the Christian faith, is rather disturbing, such as it should be when encountered in reality.

In its light, the worshipper is brought to the truth of his own situation. In the light of God's love he is reminded that love like this is the ultimate meaning of God. When the cross, the symbol of God's infinite love, is encountered and accepted as central, then the Lord's supper, the baptistry, the reading of the Bible and the proclamation of the gospel through preaching, the other symbols of the chancel, now find meaning.

The choir and the organ are in the rear balcony enabling these persons to more fully participate rather than perform.

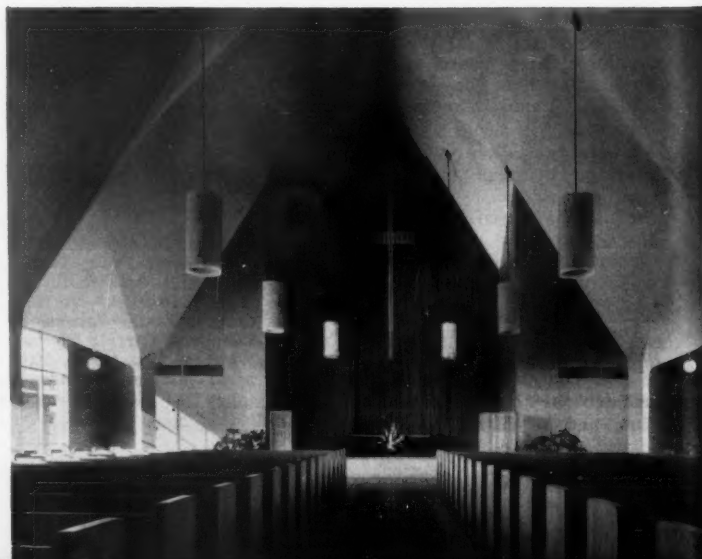
Since moving into this building, the
(Continued on following page)



AND Beautiful

by James R. Reed

Minister, First Christian Church
Denton, Texas



(continued from previous page)

congregation, although hesitant at times about making such a bold venture, became convinced that a contemporary church structure may be both a thing of beauty and functionally arranged so as to bring about the highest in religious experience.

In achieving this the building offers, through its symbolism and existence, tidings of invisible things.

RELAX . . .

QUICK SERVICE

A man met a friend who seemed in a great hurry.

"What's the rush?" he asked.

"I'm going to buy a car," the friend replied.

"But why the hurry? It will still be there."

"Because I just found a parking spot and I'm afraid it won't be there."

• • •

The faith that exists

Between man and man
Is responsible for

The installment plan.

M. E. MULLER IN "QUOTE"

• • •

DEFINITION

Divorce is hash made of domestic scraps.

YORK TRADE COMPOSITOR

• • •

LOGICAL

A man had his old car up for sale on the front lawn. A large sign announced the price: \$387.31.

"How come you have such an odd figure?" a prospective customer asked him.

"Oh," replied the owner, "I eat between meals."

• • •

Marriage is love parsonified.

PHOENIX METAL CAP

"FLAME"



"GUESS WHAT THE SUCK IS DOING!"

Communion Dramatized

JEFFERSONTOWN, KY.—According to their custom, members and friends of the Christian Church here gather together on Maundy Thursday evening to celebrate the Lord's Supper.

But something new was added last year—and it might become an annual affair. The young men of the church dramatized the original Passover Supper of Jesus and his disciples.

The table, with its loaf and cup, stood as the center of interest in the chancel. Following the prelude, the choir entered with the singing of the processional.

After the pastor, Thomas Alston, gave the invocation, there followed a responsive reading, a Communion hymn, the reading of the scripture and the pastoral prayer, the choir sang the anthem, "Could Ye Not Watch," and the pastor gave a short meditative discourse in preparation for participation in the Lord's Supper.

Meanwhile the deacons and elders had come down in the semi-darkness to the Communion table, and when the bread was broken and passed to the Twelve, they passed bread to the congregation. At the same time Jesus passed the cup,

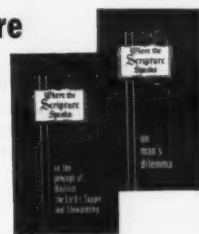
the deacons served the wine.

The men filed in silently and took their places at the table under soft lighting. A single light shone on the one who represented Jesus. They did not speak but acted in pantomime, while soft music was played on recording tape, interspersed with the discourse of Jesus to his disciples from the Gospel of John.

At the close of the service, each one left his place to form an unbroken circle of friendship with each other and with all participants in the service. For a benediction, everyone sang "Into My Heart" and quietly left the sanctuary.

Members of the cast were: Dr. E. B. Wesley, as Jesus; John Cowan, Dennis Floore, Edwin Floore, James Floore, Jr., Thomas Floore, Tom Alston, Jr., Ernest Medina, Peyton Ray, William Regenauer, Ronald Timmering, Robert Warren and Larry Westerfield.

Where the Scripture Speaks Tracts



Here is a series of widely used tracts representing the answers in direct RSV Scripture quotations to many of the great problems faced today by churches and individuals. Those interested in personal evangelism will find the entire series a very profitable and helpful one for their purposes in seeking new converts to the Christian faith. An excellent additional resource for pastor's classes, too!

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Name

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City State

☐ Payment enclosed ☐ Charge to my account

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Studying New Horizons in Adult Christian Education

Third Christian Education Assembly

Eighty-four persons from 14 states attended the third biennial meeting of the Christian Education Assembly of Disciples of Christ (Christian) Churches Jan. 4-8 in Bloomington, Ind.

Previous sessions of the CEA have been held in 1955 and 1957.

Each participant in the 1960 assembly put in about 45 hours in plenary group and small group discussions. This means that some 3,780 hours of study were devoted to consideration of the Christian education of adults in Disciple churches.

The general topic of adult education in churches was chosen for the assembly partly in response to the repeated requests heard in the 1958 "Listening Conferences" for a vigorous adult education program among Disciples.

Other reasons for the emphasis were listed including (1) the strategic importance of adult education to the church; (2) the increasing interest in adult education outside the church as well as in the churches; and (3) the rapidly developing fund of insights into how adults learn and experience in adult education methods.

The Assembly did most of its work in small group discussions. The reports of these groups are now being carefully reviewed so that the specific items of counsel can be applied to the various phases of the Christian education program before the Curriculum and Program Council.

Among the interesting and important reports given to the group was a presentation of findings concerning the factors of church growth in Chicago by Richard Myers, director of research and planning of the Chicago Church Federation and the Illinois Council of Churches. Assembly members expressed interest in Mr. Myers' finding of a correlation between the number of church school classes and the size of the church.

Officers

The Assembly re-elected Mrs. Doris Demaree of Indiana as its chairman. It also renamed Rival J. Hawkins of California as vice-chairman; Miss Patricia Clark of Iowa as chairman of the children's section; Harold Johnson of Indiana, chairman of youth section; Mrs. Edith Baker of Illinois, chairman of adult work section, and Leighton Dashiell of Ore-

gon, chairman of leadership administration section.

CEA includes in its membership 30 members-at-large chosen to represent local congregations. It also has five representatives of the state directors of Christian education, five directors of Christian education for local congregations and professors of religious education in colleges and seminaries affiliated with the Board of Higher Education.

Most of the remaining members are from the staffs of the sponsoring and related departments of The United Christian Missionary Society, the National Benevolent Association and the Christian Board of Publication.

Organized in 1953

The Assembly was organized in 1953 along with the Curriculum and Program Council (as successors to the old Curriculum Committee). The Assembly is the larger group. It is consultative and advisory to the smaller group, the council. The Assembly meets every two years (though it failed to meet in 1959 because of the lack of budget); the council, once or twice a year. The council makes decisions concerning curriculum and program.

Functions

Four functions have been performed by CEA: (1) to survey the educational needs of the Christian churches, schools, conferences, camps, classes and other groups served by the organizations participating in the assembly; (2) to review and evaluate educational program and



J. EDWARD MOSELEY, Disciple free-lance writer, addresses CEA plenary session.



CEA OFFICERS and department chairmen and vice chairmen (l.-r.): Miss Pat Clark of Iowa; Ian McCrae of Iowa; Miss Oma Lou Myers of Nebraska; Mrs. Doris Demaree of Indiana; Rival J. Hawkins of California; Leighton Dashiell of Oregon; Miss Verna Evelyn Johnson of Texas; Harold Johnson of Indiana and Wendell Pew of Illinois.

materials and the results of research and experiment, and assay current trends and their implications for Christian education; (3) to *propose* and *evaluate experiments* in the area of Christian education in types of curriculum, curricular materials, field programs and local church projects; and (4) to *propose new educational program curriculum plans*.

Various leaders prepared and presented papers to the 1960 Assembly on educational projects which have adults as their chief targets—sometimes as teachers of children or youth, sometimes as parents, sometimes as members and leaders of adult classes.

As a spur to thought for discussion, Dr. George Oliver Taylor, administrative secretary of CEA, offered the following quotation from Lawrence C. Little's book, *The Future Course of Christian Adult Education*:

"Enormous potentialities are inherent in Christian adult education. Nearly 15,000,000 men and women are enrolled in Protestant church school classes in America. Additional millions are involved within the churches in activities which have direct educational possibilities and implications. This is undoubtedly the most extensive adult education operation in our time. . . ."

Dr. Taylor also quoted Paul B. Maves' *Understanding Ourselves as Adults*:

"It is increasingly clear that all those who would minister to children and youth must at the same time minister to the adults who shape the world in which children and youth live. . . ."

"It is my conviction that the revival of Protestant Christianity in our time will start with and demand more adult education."

The CEA has been described as a listening post, a testing ground and an educational process in itself. It has been said to help those responsible for curriculum and program keep close to the "grass roots" ideas—a democracy at work in the church's Christian education.

Home Mission Project

ABILENE, TEXAS—First Christian Church here has recently entered into an extensive home mission project.

A building has been purchased in the low-income area of the city and plans call for the establishment of a church school for children, recreational activities for youth, guided visitation program within the homes

Awards Honor Veteran Church Workers



CROSS AND CROWN AWARDS are given each year to honor members of First Christian Church, Pomona, Calif. Among those recently recognized for their many years of service were (seated from left) L. J. Bentley, Mrs. Maude Schaper, R. J. Bamber and Mrs. Grace Holsinger. Standing, from left, are: R. Lee Pryor, pastor of the church, who made the presentations, J. B. Stoker and S. J. Meek. The Cross and Crown awards were initiated by the elders in 1938 to "show honor and appreciation for years of faithful service to older members who no longer are able to be active in church life." To date nearly 50 people have been so honored.

conducted by a clinical psychologist and two registered nurses, a day nursery for working mothers and storehouse of food and clothing.

The project is under the direction of the World Outreach committee of First Church here with Tom Brittain as chairman.

L. S. Perry will serve as minister in charge of the mission and Miss Vera Hayes, Spanish teacher, will be his assistant. Walter Herren will be the clinical psychologist and Mrs. Curtis Richardson and Mrs. Owen Smith will work as the nurses.

Norman W. Conner is pastor of the church.

● Charles F. Kemp Speaker For White House Assembly

Congressman Coad Is Conference Delegate

WASHINGTON, D. C.—Congressman Merwin Coad (D-Iowa) has been invited by President Eisenhower to participate in the meetings of the Golden Anniversary White House Conference on Children and Youth to be held here March 27—April 2.

This is the sixth Conference to

be called by a President of the United States to consider the needs, problems, and welfare of children in this nation.

More than 500 national organizations, state, and local committees on children and youth, and 34 agencies of the federal government will participate in the Conference.

The first White House Conference was held in 1909, and gave impetus to the establishment of the United States Children's Bureau in 1912, the enactment of child labor laws, and the organization of the first national voluntary agency concerned with the welfare of children.

Dr. Charles F. Kemp, distinguished professor of pastoral care in Brite College of the Bible at Texas Christian University, will give an invited address before the Conference.

A leading figure in the area of pastoral care, he will discuss "The Church and the Retarded Child" on Tuesday, March 29.

Some 7,000 persons have been asked to attend the Conference, including psychologists, psychiatrists, educational leaders, clergymen and social workers.

—Conquest of Inner Space

(Continued from page 5.)

destiny of man, and consequently different theories of how he would be treated.

- What is man that God should be mindful of him?
- What is man that society should be mindful of his welfare?
- What is man that the physician should seek to prolong his life?
- What is man that makes it wrong to oppress him, to mistreat him, to discriminate against him?
- What is man that gives him the capacity to think about himself and his destiny?

Such questions need more than theoretical answers. The answers must be deeply personal. *Who am I? What am I? Why am I?*

The answer of the Jewish and Christian religions is a daring one: *Man is a child of God.* The spirit that moves in him is the spirit of God. He is made in the image of God, able to communicate with God, and to have fellowship with God. He is loved by God—the object of God's concern. He comes from God, and when he dies he may return to God.

Our defense of the inner citadel of our being requires some such conviction about who and what we are. Add to this conviction all that you can learn about man from the physical, social, and psychological sciences, but don't stop with these. What the sciences tell us about man is not sufficient. There are dimensions to our human nature which the instruments of science cannot measure. Man cannot be explained or understood apart from the God who created him.

When we have such a conviction about who and what we are, then we can offer some resistance both to the inner decay and the outer control of our souls.

Four centuries before Christ when Nehemiah was rebuilding the temple in Jerusalem he had so many opponents and enemies that his friends urged him one night to run for his life. Nehemiah refused: "Should such a man as I flee—no, I will not!" There are many times when we are tempted to run from our duty, to compromise with evil, to keep quiet when we ought to speak up—then we need to remember who we are—"Should such a man as I flee—no, I will not!"

There are some things we cannot do if we think of ourselves as children of God. *There are some things we will not let anyone do to us, if we think of ourselves as children of God.* Such a conception of who we are helps us to draw some lines which we forbid a trespasser to cross!

Remember how the kids do when someone infringes on their territory, or on their personalities: they take a stick and draw a line on the ground—"if you cross that line I'll knock your block off—come on, I dare you to cross it." We desperately need to draw some lines—to establish some limits to what we will tolerate.

How far are you going to let yourself be pushed, before you take your stand to fight?

How often will you lick someone's boots?

How big a price are you willing to pay for security?

How long are you going to keep quiet in the face of what you know to be wrong?

How much conforming are you going to do in order to be accepted by this group or that one?

How far into debt will you go in order to keep up with the neighbors?

Unless we are content to be blobs of putty, shaped and moulded to someone else's design, we must draw some lines of resistance. And we must realize that other people have such lines too. The faith that man is a child of God not only protects you from the other man, it may also protect him from you.

But resistance alone will not save our souls, nor protect the inner core of our existence. We cannot surround ourselves with a moat or a wall and think only of protecting ourselves from invasion.

We fulfill our destiny as children of God only by dynamic and creative commitment to something greater than ourselves. There is a spiritual law which says that a man can save his soul only by losing it.

The man whose major commitments are to himself will always fight a losing battle.

We need to answer not only *who* we are, and *what* we are, but also *why* we are. A minister speaking to a group of college students asked one of them, "What are you living for?" The student replied, "I am going to be a pharmacist." The minister said, "That's how you're going to make a living, but what are you living for?" The student had no answer. Of the thirty in the group only two had ever thought about it at all. And yet this is certainly one of the ultimate questions—*what are we living for? Without some answer to that question how can a man retain his dignity and integrity as a person?*

Let me commend to you the answer given by one of the greatest men of all time—the Apostle Paul. It comes many times in his letters to first-century Christians—phrased in different ways, but always essentially the same. Here it is in the first verses of Romans 12:

I appeal to you therefore, brethren . . . to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your minds, that you may prove what is the will of God, what is good and acceptable and perfect.

"Do not be conformed to this world," Paul says. Resist its pressures! Be transformed from within by the continuous renewal of your minds—*so that* you can demonstrate the will of God—what is good and acceptable and perfect. To discover and to demonstrate the will of God is man's highest destiny. To bring to the service of God all our resources and skills and talents is our highest privilege and pleasure.

This is the only really satisfying answer to the question—*Why* are you living? If we answer the questions—*Who?* and *What?* by saying that man is a child of God, then we must go on to say that his purpose and destiny is to do the will of God. And this is the only thing which can give us continuing victory in our struggle for control of our own inner space.

THE SCRIPTURE READING

By Carol Albright

"While the Scripture is read, I'll just find
The next hymn in my hymnal,
And jot a note to myself in my notebook,
I dare not forget,
And note the announcements,
Lest I fail some duty . . .
Did I turn down the fire beneath the roast?"
I fret.

God speaks,
But we are busy with the little things.
The smallness of our souls is magnified
By shuffling feet.
The wandering mind and our deaf ears
Decry our claim,
"We are a Bible people,"
Betray our indifference
When God speaks.

"Why don't our preachers preach more from the Bible,
For all the sinners standing now without,
Disturbing not the thoughts and peaceful moments
Of the devout?"

RECOGNITION

(Continued from page 9.)

nition of methods by which they do their work, and in appraisal of leadership qualities that may differ radically from our own. We are to love our brethren. We are to pray for them. We are to encourage them.

We are to exalt the high calling as we exalt those who express it. We are to rejoice in the success of our fellow-ministers. The congregation will be quick to perceive magnanimity in their preacher and to evaluate it for what it is—namely, the practice toward others of the gospel of love and brotherliness he preaches.

One remembers the story of a Scotch minister of ability whose church was just across the street from the church in which there was a preacher of extraordinary ability, his ministry internationally recognized and acclaimed. The first pastor prayed for blessings upon his distinguished colleague. Telling of this experience he said, with a twinkle in his eye: "The Lord answered my prayer and so many people came to hear Doctor ----- that the church couldn't hold them; so they came over and filled my church too."

All of which constitutes no brief for a renunciation of standards. We must ever be discontent with mediocrity. There is not enough good preaching. We must declare war on poverty of ideas, poverty of vocabulary, poverty of spirit. We must be severely critical of careless handling of the great doctrines and the profound truths of theology.

We must be stern judges of our own efforts. We must take ourselves to task for the failures to read and study and pray by way of preparation for the right to share in "the royalty of the pulpit." We must scourge ourselves of the temptations of indolence, complacency, and desire for preferential treatment.

One is not called on to praise bad preaching nor to emulate inferior performance of his office.

But one is called on to rise above dealing in personalities and a hypercritical judgment of his peers that blinds him to their rights and their virtues. One is called on to be a brother.

A word of warning. Morrison took his text from the story of the prodigal son and the failure of the elder brother. The elder brother's envy cost him joy, fellowship, music, laughter, and the happiness that comes from recognition of God's redemptive love. A real penalty comes to us when there is failure to do our duty toward our equals.

THE TURN TABLE

(Continued from page 15.)

"This is Pierson Avenue"—Karen wasn't scared of his growl. "It's named for your grandparents. Bet no one else in town can boast about *that* distinction. Just think, Mr. Hannible Cluff of 314 Pierson Avenue."

"314 Pierson Avenue. Humph." He didn't sound impressed.

Mr. Carson had thumbtacked the map to a board. "Here's something you might be interested in, sir," he said respectfully.

Hannible peered at it. "Where'd you get this?" he grunted. He listened in kind of a funny silence while Karen told him how we'd been searching through some of the old records, hoping to find maybe a list or something, for her paper, but never dreaming of a map. He turned abruptly and started for the house; we all followed him.

Inside he rummaged in his desk, fished out a reading glass and peered through it at the boxed-in lettering. "Well, I'll be blessed," he breathed. His face turned red and embarrassed.

"May I see?" Mr. Carson took the reading glass from Hannible's fingers. When he straightened up, he looked funny, too, like he was trying to keep from laughing. Without a word he handed the glass to me. Karen and I shared the view. There in tiny letters we hadn't even noticed was "H. Cluff. Aged 16."

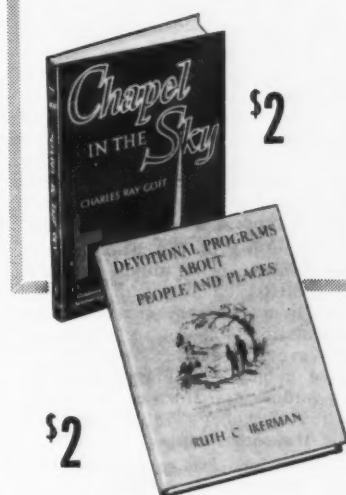
"I guess this is my map," Han-

nible's eyes twinkled. "I think I'll keep it. What'd you say those house numbers would cost?"

"A dollar," I almost yelled. "Gee, Mr. Cluff," but Mr. Carson had me by the elbow out the door. We were almost to the street when Hannible stuck his head out of the door. "Let me know what the poles cost; we want to do this thing right."

Look me up at 318 Pierson Avenue, next time you're in town.

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"You Are What You Read"

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The Story of the Reformation. By William Stevenson. John Knox Press. 206 pages. \$3.50.

This is the kind of book that I always imagined myself writing. As the author says in his preface, "It seemed to me that at the present time there was lacking a short, simple book, narrating the story of the Reformation as a whole." This is true. Now, as John Baillie says in a foreword, Mr. Stevenson has produced a book which is "at once so useful and so eminently readable."

The outline of the book seemed very familiar, being almost the same one which I had used for so many years in a seminary course on the Reformation. Therefore, I immediately recognized Mr. Stevenson's reliance upon T. M. Lindsay's classic two-volume *A History of the Reformation* (Scribner's, 1910), for I had done the same thing.

Anyone who can read history can read this book with profit. The story is simply and quickly told, although the materials are extensive and involved, as any student knows. It will not replace Bainton's *The Reformation of the Sixteenth Century*, but it is a welcome addition to the field.

If you read this book and meditate on the last chapter, "Our Reformation Heritage," you will be much better able to assess the status of your own tradition and your personal responsibilities as a Christian. —H. E. S.

Strength to the Christian Witness

Great Women of the Christian Faith. By Edith Deen. Harper and Brothers. 428 pages. \$4.95.

Edith Deen has done it again! Her very unusual book entitled *All of the Women of the Bible* seemed so unique, and the research done for it so extensive, that many believed she could not again do such a thorough study.

Now we have what might be called a companion volume, *Great Women of the Christian Faith*.

In this book, we have "inspiring biographies of outstanding women through nineteen centuries of Christianity, including full studies of 47 spiritual leaders and concise sketches of 76 other women from many times, countries and denominations."

It is true that historians have focused on men as the ones who have directed history; women were thought of as the wives and mothers of "the great," who only inspired and encouraged their sons and husbands. This is true of the rank and file of outstanding women, but Mrs. Deen helps us see the amazing fact, that even with the social and cultural mores regarding women as they were in those early days, great women have stepped out with spiritual fortitude to direct the events of history, and to give strength to the Christian witness.

This will be a popular book. It falls in the category of rare volumes which, once you start to read them, cannot be put aside until they are finished.—MOSSIE ALLMAN WYKER

Invitation to Suicide

Defense in the Nuclear Age. By Stephen King-Hall, Fellowship Publications, New York. 234 pp. \$2.75.

The Duke of Wellington once looked on some of his troops and said: "I hope they frighten the enemy, for, my God, they frighten me." Stephen King-Hall, a distinguished British military man, is compelled to say the same thing about traditional Christian pacifists who are his most enthusiastic troops in the fight against traditional thinking about defense in the nuclear age.

Mr. King-Hall's embarrassment at finding himself in the same camp with pacifists is understandable. In the two world wars he served with the British Admiralty and at staff colleges of the army and navy. He earned himself a nationwide reputation as a commentator on defense questions. Despite this background he has taken a fresh look at defense problems and come to the con-

clusion that in today's world the only thing that will meet the challenge is unilateral nuclear disarmament augmented by non-violent resistance.

The author argues his case as an insider in defense matters. He analyzes currently popular defense theories such as the nuclear deterrent and the use of tactical atomic weapons and finds them rather shallow invitations to mutual suicide.

The war with communism is a war of ideas and it can be won only with a superior defense ideology that recognizes that violence is an anachronism. The West, Mr. King-Hall believes, has the capacity to lead the world away from the nuclear graveyard. Edward R. Morrow, in an introduction, says this is a book that should not be ignored. I heartily agree.—ROBERT A. FANGMEIER

In a Nutshell

Before You Marry (Revised). By Sylvanus M. Duvall. Association Press. 252 pages. \$3.50.

Pastors, parents and psychologists say "before you marry" you should realize a host of things centering around traditional premarital situations such as compatibility of mate, financial stability, general health, chances for success, and such.

All this and scads more on marriage is thoroughly and interestingly discussed in this revised edition. This compact 250-page volume is much like other "life and love" series, but written in an easily comprehensible style for young people and skillfully illustrated with attention-holding personal stories which make for light, informative reading.

Mr. Duvall says, in a nutshell, that the book is designed to guide "hopefuls" in their selection of a mate, in what to expect of marriage and how to plan for it in advance. This last phrase is given paramount importance throughout the book and rightly so, I believe, with the startlingly large number of marriage failures today.—PHYLLIS ABRAMS

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TEAR OUT THIS PAGE!

"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

Lappin on Newton

Editor, *The Christian*:

Joseph Fort Newton began his ministry among the Christian Churches of northern Illinois. The qualities of person and thought that carried him far, as a world figure in the pulpit, were noted early by our brethren who knew him.

H. H. Peters, then ministering in a near-by congregation, was an outspoken admirer. Long afterward, on mention of Brother Peters' name in a letter I wrote him, Newton wrote me a lengthy and appreciative letter in which he declared that, "Anyone who was a friend of H. H. Peters is my friend."

Well, in his autobiography, Newton wrote thus:

"The tragedy of it was that little realities, often unrealities, were made tests of fellowship and the golden circle thus broken. It was the sin of making Christs of our opinions and worshipping them. The church of the Disciples, to whose ministry I had been made warmly welcome, critically born of an authentic impulse in behalf of Christian unity, had become just another sect, following the familiar pattern in a bewildering conglomeration of factional feuds.

"Its founders and early leaders, Campbell, Stone and Scott, were men of clear vision, seeking the fellowship of a beloved community in Christ. But their dreams bogged down in a too literal reading of the Bible until their dogmas and rites resembled the 'mint, anise and cummin' of Jesus' day. Their famous maxim, 'In essentials unity, in nonessentials liberty, in all things charity,' failed to function, since the question of 'What are essentials?' was left unsettled. Thus a sincere and prophetic hope ended in the development of another denomination to be added to the list already too long."

Now, honest to goodness, folk, is this true? . . . I am afraid it is.

If so, the time is here when a soul-searching conference should be called so that those of us found guilty may spend hours together in prayer and tender fellowship. We should declare ourselves anew as still committed to that "authentic impulse in behalf of Christian unity" and reaffirm our deep desire for the "beloved community in Christ" so

wisely and so earnestly sought by our honored founding fathers.—S. S. LAPPIN, Bedford, Ind. (Quotation is from Joseph Fort Newton, "River of Years, an Autobiography," J. B. Lippincott Co., 1946. Used by permission.)

Files Pugh Articles

Editor, *The Christian*:

I want to express appreciation for Mr. Pugh's series on worship which is now appearing in *The Christian*.

Toward a Better Church has been a favorite feature for many years. I have a scrapbook file of many of his articles. It is a constant source of inspiration on those low days when a pastor longs for a new idea or a fresh approach.—J. C. NESBY, Polson, Mont.

Need for Change?

Editor, *The Christian*:

After being a member for over forty years of the denomination of my forefathers, the Lutheran church, I was finally given faith by the Lord to join a denomination which seems to me to practice more closely the principles of the early Church. The few years in which I have been a member of the Disciples of Christ have made me more and more convinced that this is true.

On only one basic principle do I see a need for change, and this is vital and eternally important.

This principle is—requiring a confession of faith in Jesus Christ as the Son of God as the only way in which any person can become a member of a Disciples of Christ church.

What irony and placing of a load too heavy to bear upon the earnest seeker's shoulders!

We don't require this "Good Confession" as a condition of maintenance of membership from those who have been members for many years but we demand it of the babe in God's Word, the new member!

Let us carefully examine our "Good Confession." The words, "I believe in Jesus Christ" mean complete belief—not 10 per cent, 25 per cent or 50 per cent.

This brings up the question—how many old members of our church have complete belief in Christ? . . .

Are we requiring new members to lie as their first act in becoming members of our denomination?

Now I suggest that the "Good Confession" be re-worded thus—

"I hope (or desire) to believe in Jesus Christ, etc., etc." . . .

To me this is basic—the foundation on which we have to build the true church today.—GEORGE GRAPATIN, North Madison, Ohio

For More Active Men

Editor, *The Christian*:

I do not know how many men comprise our membership in the Christian Men's Fellowship across the nation. Undoubtedly there is a large number of men. Each church has its own group and respective programs or projects. These meetings are coordinated on a district basis with joint meetings at stated intervals.

It is my thought that there should be a more demanding obligation upon the men of the C.M.F. than appears evident. The fellowship meetings are fine, but we must have a definite program, a challenge, something that demands a sacrifice; self-entertainment cannot sustain us. Let us not build castles in the air, nor should we have an idealism to compensate our mentality short of realism.

This group of men has a powerful force for Christ and can be generated into a dynamic force for the building of Christ's Kingdom on earth. Certainly we do not want to sit back and judge. We must move out from the sanctuary and not assume the role of the priest and the Levite.

We should concern ourselves about social ills, injustices within our social structure that are derogatory to the teaching of Jesus Christ. Certainly we do not condone liquor, obscene literature, improper legislation. The juvenile delinquency problem has appeared in headlines of our newspapers. Should we do anything about this? Let us look at the cause rather than the effect. What should be done to remedy the cause and is the effect being properly handled?

Let us move out with a greater objective in Christ's service, not lessening our fellowship in any way, maintaining that high standard of fellowship and working to bring men to Christ in the field of evangelism, stabilizing our field of endeavor through the tie that binds: Love, devotion and trust in our Lord Jesus Christ.—V. J. DAVIDSON, Twin Falls, Idaho



LET'S TALK IT OVER

by F. E. Davison

QUESTION: What happened at your Golden Anniversary celebration? Are you still preaching and is Mrs. Davison still living with you?

ANSWER: This question comes from a buddy of mine but it at least gives me an opportunity to report on an event that brought much joy to our household and evidences of a friendship that is most precious to us.

The readers of this column added much to the richness of the anniversary celebration. Many people whom we have never had the privilege of meeting sent greeting cards and not a few wrote letters.

One letter told about a family that reads the column faithfully. This family has five boys and all are active in the work of the church along with their parents.

Two or three church school classes sent greeting cards with the personal signature of each member of the class. One fine family of Fayette, Ohio, which we had met only once drove the long distance to be at the Sunday afternoon celebration.

At the open house "the bride and groom" stood in line for four and one-half hours greeting men, women and children—Protestants, Roman Catholics and Jews. Our pastor and an efficient committee of the church had every detail of the

open house planned. The hall was a garden of beauty and the wedding cake was five stories high.

Despite our strict orders that there were to be no gifts the reception line was stopped for a short time and we were presented with jet plane tickets and told to get out of town as quickly as possible. Those tickets were for a visit to San Diego, Calif., where our daughter, her husband and our three grandsons live.

The question asks if I am still preaching after being ordained fifty years. The fellow that asked that question along with others would no doubt claim that I never have preached even though ordained. Maybe he would give me "E" for effort. Mrs. Davison has already started the second fifty years with me and if I behave I think she will continue to do so.

In view of the fact that I cannot possibly acknowledge all the greetings we have received I do want to say "Thank you" to the readers of this column for the sunshine they sent our way through letters, cards, telegrams and telephone calls.

QUESTION: Is it correct to use the terms "Sabbath" and "Lord's Day" as synonymous?

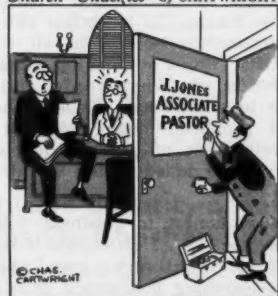
ANSWER: The term "Sabbath" is a Jewish word referring

to the period from sundown on Friday until sundown on Saturday. Christians have tried to keep Sunday sacred as the day of our Lord's resurrection.

We of the Christian Church have always used the term "The Lord's Day" and I think it has solid foundation.

Many of our elders at the Communion table are inclined to use the term "Sabbath." I don't think they should be "churched" for such action but I believe it would help most of us to keep our minds on the Communion if they used the term "Lord's Day" instead of "Sabbath."

Church Chuckles by CARTWRIGHT



"... visit members in the hospital, edit the church newspaper, meet with the Finance Committee, preside at a luncheon, address the Men's Club, conduct the scout meeting ... that brings us to Tuesday. . . ."

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